Archives--T D.E-5 (1938-1944) 1949 UTA Uru UTA

/171/

1. The Misery of the Uru
(Account by Manuel Inka)

(See p. 151 /in the foreign text/)

/Note. As a result of the difficulty of obtaining the typographical signs for the exact transcription of the Uru words included in the remarks, we have been obliged to transcribe a certain number of words in an approximate fashion and more or less successfully. It will therefore not be surprising that there are differences of transcription between the text, which have been reproduced by a photographic process, and the remarks. It goes without saying that only the transcription of the texts is exact./

Free Translation

1. We shall never be able to go from here; we all are too much accustomed to be here since always. 2. But our fields will give us very little. 3. This year is too dry and the potatoes are not growing. 4. The frosts have burned everything. 5. That is why we are leaving. 6. Now what shall we do? 7. In the swamp which is drying up there are no more suche (kind of fish). 8. There are no more reeds and there are no more birds' eggs. 9. All the eggs have departed into the great lake of Guaqui. 10. The fish have left for Guaqui. 11. Now will we eat now? 12. If it rains enough this year we shall live. 13. We shall all return to our village. 14. If it does not rain (enough) we shall die. 15. We eat the little potatoes which we cultivate for the people of another race (the Aymara). 16. We earn them by cultivating for them. 17. There are few fish and we have only caught one. 18. We shall sell it. 19. They have seen how small it is. 20. It is necessary to go far to fish. 21. We are accustomed to going home at night. 22. We shall return home to sell (our catch).

/171 cont./

22. We are going to sell them to the people of the other race, at three for one real.

/171/ Remarks

This account, dictated by an old Uru about 90 years old, Manuel Ura, is a commentary on the wide dispersal of the Uru, undoubtedly permanent, after a series of years of drought, 1940 to 1948. In 1964 there were only a few old people in their old village of Iru-Ito. The drought had destroyed the vast swamps of the Desaguadero and their reed fields, the source of all the activity of these Indians, bringing about the disappearance of the conditions which had made it possible for them to maintain their ethnic individuality in the midst of the Aymara populations. These complaints express the bitterness of the old Uru, fishers and gatherers, obliged, in order not to starve to death, to change their economy, working in the fields of their Aymara neighbors. The young Uru have dispersed, some having mingled with the Aymara or Amazonized fishers of Lake Titicaca, others having established themselves in Aymara villages or communities.

wáki, Bolivian village of Guaqui, on the small lake. Iri'Ya, literally, "different," the people of another race, the Aymaras. Note the particle Ži intercalated between the root and the ending of the verb: Kéya -žiŠay, sindÍo-žay, kisisÍo -žay, in order to reinforce the idea expressed by the verb and to indicate a customary action. The particle ki intercalated between the root of the verb and the ending žay indicates the future. The verb kÁÍi-žay means "to engage in business," "to sell" as well as "to buy," or "to earn money." tumÍni, a tumin (old Spanish coin); a word unknown to the present Lake Aymaras but still used by some natives of the Puno region.

Note three other Hispanicisms: 1. kostúmbre, "custom"; 2. ni-žay, ento or ent, "that"; 17. ni- ómo, "the alone," from the Spanish ese, "one."

4:Vetland--8 D.E-4.5 (no date) 1959-1960 SF24 Uru SF24

[16th Century]

/32 cont./

according to what they say. It[1] is crossed on a remarkable contrivance, peculiar to the Indies, a straw bridge placed on the water itself, which is of such light material that it does not sink, and it is a very safe and easy crossing...there grow large quantities of a type of reed that the Indians call totora, which they use for a thousand things, because it is food for pigs and for horses, and for the people themselves; and with it they make house and fire, and boat and whatever is needed; so much do the Uros find in their totora. These Uros are so brutish that they themselves do not regard themselves as men. It is said of them that when asked what people they were they replied that they were not men but Uros, as though this were another class of animals. Entire pueblos of Uros were found living on the lake, on their totora rafts, joined together and fastened to some large rock, and they may fetch themselves off from there and move a whole pueblo to another location; and thus when sought today where they were yesterday, no trace of them is to be found, or of their pueblo..../Translated from the Spanish./

(Historia natural y moral de las Indias /Natural and Moral History of the Indies/, 1590. Book II, Chap. VI.)

Noticia sobre los Indios Uros en un Memorial de la Epoca del Virrey Toledo /Note on the Uro Indians in a Memorial of the Epoch of the Toledo Viceroy/.

The Inca, being below Lima, sent one of his captains, called Canracapa, to those heights with many men, to survey the land and recount to him what he saw there, /33/ and while traveling through the land he came across some people whose dwellings were like those of animals, and who lived in them like brutish animals, around a large Lake, naked, and eating nothing but roots of plants that grew in the Lake, and some fish if they caught it, and when the Captain saw these people, he recounted the fact to the Inca and was sent by him to remove them from the Lake and resettle them among the

[1] [ie., Lake Titicaca outlet--Ann Axtell]

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175 /38 cont./
the title: "Posición geográfica de los indios Urus en el Lago Poopo /Geographic Location of the Uru Indians on Lake Poopo/," III, No. 3, 50-65, 1943-44. This document was made known to us by Dr. Guillermo Francovich, at the time Rector of the University of Sucre.)

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175 Ludovico Bertonio
197 The (words) listed here are peculiar to the Aymara of this Lupaca Province....But not on this account should one judge that this vocabulary will be of use only to the priests and other persons who reside in the Province of Chucuyto, and among the Lupaca Indians, because without any doubt wherever the Aymara language is spoken, and in the whole nation of Aymara Indians...because the Aymara nation, although spread out in many and various Provinces, is very similar in language, and manner of speech generally, and thus he who knows well this Lupaca language will without difficulty understand the Indians of other Provinces...except for a few special words, very few, as we have said.

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[361] ...It is certain that in this Aymara nation, if we count the small ones and the large ones, there are more than 1,000
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[1940] pueblos or slightly less. Let us see now how many are the preachers who, knowing this language well, with the necessary clarity and proficiency, teach the Gospel. I would not be far wrong if I stated that they are barely 20.../Translated from the Spanish./

(Vocabulario de la Lengua aymara.../Vocabulary of the Aymara Language/, printed in the house of the Compañia de Jesus de Juli, a pueblo in the Province of Chucuito. By Francisco del Canto, 1612; preface A1 and A2.)

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511 ...This province (Omasuyo) is heavily populated, and most are Puquinas; they are well favored /son recios/ with

[16th-17th Centuries]

/38 cont./

native livestock, and in addition they share in more maize and wheat than those of other parts, because of /39/ having on their left the province of Larecaja, abundant in both.... /Translated from the Spanish./

(Descripción colonial /Colonial Account/. Biblioteca Argentina, XIII-XIV, Buenos Aires, 1916, I, 227.)

Constituciones sinodales del Obispado del Cuzco, expedidas el 29 de Setiembre de 1591, por el Illmo Sr. D. Fr. Gregorio de Montalvo /Synodical Rules of the Diocese of Cuzco, issued on 29 September 1951 by the Illustrious Don Fr. Gregorio de Montalvo/.

...Because in many pueblos of this our Diocese as a rule all Indian women, or most of them and some of the Indian men, do not understand the Quechua language, but rather Aymara or Puquina, and for this reason do not know the mysteries of our Faith, and do not confess their whole life, not even at the hour of death, in order to remedy this we order that all parish priests among the Indians, in accordance with the mandate of the third Council, should hear confessions in the language peculiar to their parish, /whether/ Quechua, Aymara, or Puquina, and because this is so different in each pueblo where said language is spoken, within a year of their being appointed to said parishes, they should prepare with the help of Indians who know Spanish /ladinos/ a short Confession and Catechism wherewith to confess and instruct these persons, which they must do under penalty of 20 pesos the first time and twice as much the second, being warned that they will even be deprived of their parishes, if they are negligent in this respect..../ Translated from the Spanish./

Statement of the Bishop of Cuzco, D. Antonio de la Raya, charging the Jesuits on 12 March 1549 to give examinations to clergymen applying for Indian parishes:

8:Fain T-5 (ca.1954) 1955
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rily to the end of her recital. She stopped quite suddenly and demanded some coca, informing us that the next meeting was scheduled to take place the following morning, when "she hoped to tell us a great many interesting facts".

By this time the light was going, so we decided that it would be wise to settle the question of our night's quarters. The mayor gallantly offered me his house; fortunately on our way to the meeting we had passed by, and I had seen all that was necessary to confirm me in my decision to sleep in the car. Protesting that alone I could not take up the whole house, I nobly waved my rights in favour of worthier and braver guests. Kenneth, Rojas and Roca, not having sleepingbags, decided that bugs were preferable to frostbite, so fell in with the mayor's offer. It was decided we would use his house as our dining-room; I therefore made my way thither with the supplies.

Night was falling, a cold wind blowing in little sharp gusts across the great empty *puna*, the hut was lit with a lantern that someone had brought. The five men were sitting huddled in *ponchos* or great-coats on the bed, which was made of a bamboo frame covered with rushes and llama skins. The atmosphere was constrained, as we spread the food on the rough table. I said: "Now we shall go and heat this beef over a fire". They suddenly burst out simultaneously in English, French and Spanish: "There is no fire in the village and there is nothing to make one from". The only combustible in use on the Altiplano is dried llama-dung or *yareta* [4]). This latter is too expensive for the poverty-stricken Uru, and they have not enough llamas, if any, to provide a sufficient provision of dung.

Sadly and silently we ate our icy food. A bottle of rum brought a certain comfort. As the village had retired for the night at sundown, we decided to retire to our respective quarters.

[4]) Yarema, a fungus which grows just under the earth and is common to all this part of the Altiplano. It is dug up and dried and forms an excellent combustible. It generally replaces coal.

[p. 310-A]

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126 angle. The professor was taking chest- and head-
114 measurements and making notes. We lunched,
123 giving the remains to the children, who looked so-
252 mewhat suspiciously at cold ham, tomatoes and cake,
and hid it away in their skirts. As we reached the
car, we saw a thin column of smoke, and, sure
enough, the village cooking fire was alight. Owing
[511] to the poverty of the village, they have only enough
fuel to light about one fire every day or every two
[091] days. Two girls in scarlet skirts, little cotton jackets
which had once been pink, and dusty battered bow-
ler hats, crouching on all fours, played the part of
[415] bellows. The youngest, remarkably pretty and re-
markably dirty, ran into the house and emerged drag-
114 ging a large iron pot. My thirst for ethnology was
satisted and I felt sure that Vellard had already gone
into the question of Uru cooking, and that further

[p. 314-A]